



## Legal Culture of State Officials Regarding Violations of the Code of Ethics in the East Java Regional Police

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### Abstract

*The police code of ethics is a set of behavioral rules that regulate the maintenance of the integrity and professionalism of the police institution. In practice, there are violations of the code of ethics by police officers, which can tarnish the professionalism of the police institution. This research focuses on ethical code violations that occur at the East Java Regional Police. This research is an empirical legal study with primary data in the form of interviews and secondary data including journal articles, books, and legislation. The research results show that the command law culture, which has been internalized by every member of the National Police in East Java Regional Police, is such that if higher-ranking police officers do not adhere to the code of ethics, this behavior is also followed by lower-ranking police officers. The influential factor related to code of ethics violations in East Java Regional Police is the leadership style of superiors, which is one of the reasons for the continued code of ethics violations by lower-ranking police officers due to their disagreement with the decisions made by their superiors. The recommendation of this research is that there needs to be exemplary behavior from superiors to ensure that members can adhere to the police code of ethics, thereby creating a culture of law that complies with the code of ethics for police officers. Additionally, the cultivation of a responsive and accommodative leadership style is necessary so that superiors can become wiser in giving directions or orders to subordinates.*

**Keywords:** Legal Culture; Policing; Code of Ethics.

### INTRODUCTION

The Indonesian National Police (hereinafter referred to as Polri) is one of the state institutions that has the function of enforcing the law. Law enforcement carried out by the Polri is intended to ensure that all Indonesian people are safe, peaceful, and can carry out daily activities normally and harmoniously.<sup>1</sup> The function of the Indonesian National Police as law enforcers who protect the entire community is in line with the goals of the state, one of which is to protect the entire Indonesian community, long

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<sup>1</sup> Angel Damayanti Elsafari Daniela Kaburuan, "The Effectiveness of Indonesian National Police Strategy in Cybercrime Eradication through ASEAN Ministerial Meeting on Transnational Crime (AMMTC)," *International Journal of Social Science and Human Research* 05, no. 08 (2022): 3649–3661.

with protective efforts to ensure that the entire community can carry out activities safely and conducive.<sup>2</sup>

The important role of the Indonesian National Police in enforcing the law is as stated in Law No. 2 of 2002 concerning the Indonesian National Police (UU Polri), which states that in addition to being a law enforcement officer, the Indonesian National Police is also required to be an example and role model for the community in obeying the law.<sup>3</sup> Therefore, in addition to carrying out law enforcement efforts for the community, the Police also become "agents" in providing socialization and role models related to the law. This is what is then emphasized in Article 34 paragraph (1) of the Police Law that the function of the Police in law enforcement is what makes all ranks of the Police obliged to obey and comply with the police code of ethics.

The obedience of all ranks of the Indonesian National Police to the police code of ethics is truly an integral part of the function of the Indonesian National Police as law enforcers and protectors of the community. The police code of ethics is designed to be a preventive and repressive means for all ranks of the Indonesian National Police to be able to maintain integrity and professionalism in carrying out their duties and authorities. Preventively, all ranks of the Indonesian National Police are expected to be able to understand and apply the Indonesian National Police code of ethics so that they can avoid sanctions that can ensnare every member of the Indonesian National Police because of violating the police code of ethics. Repressively, the Indonesian National Police code of ethics can be a means of institutional control so that it can be used as a basis for imposing sanctions or punishments on every member of the Indonesian National Police who violates the code of ethics so that it can have a deterrent effect.<sup>4</sup>

Although in its orientation the police code of ethics has a noble task to maintain the integrity and professionalism of the Police, in practice the police code of ethics is often violated by members of the Police themselves. The motives for violating the code of ethics by members of the Police in practice are carried out with various factors, such as deliberately violating the code of ethics, work pressure factors or pressure from superiors that make members of the Police commit ethical violations, and other factors.<sup>5</sup>

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<sup>2</sup> Fahmi Fahmi, Rai Iqsandri, and Rizana Rizana, "The Use Of The Concept Of Restorative Justice Against The Criminal Act Of Murse In The Policepekanbaru City Resort," *Jurnal Gagasan Hukum* 4, no. 01 (2022): 42-49.

<sup>3</sup> Sri Endang Rayung Wulan Rino Sun Joy, Bruce Anzward, "Peran Aparat Kepolisian Terhadap Penegakan Hukum Dalam Menyikapi Berita Hoax Pemilu Presiden 2019 Di Wilayah Hukum Polda Kaltim," *Lex Suprema* 1, no. 2 (2019): 8.

<sup>4</sup> Ali Abdila Farrel Eden Surbakti, "Perbandingan Kedudukan Dan Kewenangan Kepolisian Dalam Konstitusi Yang Pernah Berlaku Di Indonesia," *Hukum dan Pembangunan* 51, no. 1 (2021): 147.

<sup>5</sup> Muhammad Nur Fathoni and Nety Hermawati Choirul Salim, "Implementasi Kode Etik Profesi Kepolisian Negara Republik Indonesia," *Siyasah: Jurnal Hukum Tata Negara* 3, no. 1 (2023): 50-59, <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.88.5042&rep=rep1&type=pdf%0Ahttps://www.ideals.illinois.edu/handle/2142/73673%0Ahttp://www.scopus.com/inward/record.url?eid=2-s2.0-33646678859&partnerID=40&md5=3ee39b50a5df02627b70c1bdac4a60ba%0Ahtt>.

From the various factors above in the East Java Regional Police (hereinafter referred to as the East Java Regional Police) there are practices of code of ethics violations that are actually carried out by Polri members with pressure in the work environment, especially related to the leadership style of superiors in the Polri institution. This study specifically analyzes the legal culture aspect related to code of ethics violations by Polri members in the East Java Regional Police.

Research related to the police code of ethics has been carried out by several previous researchers, such as Hayqal, et al. (2023) who analyzed the function of the police code of ethics to maintain the professionalism of Polri members.<sup>6</sup> Another study was conducted by Azzahrah et al. (2024) which emphasized that efforts to enforce the code of ethics in the National Police institution can also be carried out in a participatory manner by involving the important role of the community to participate in monitoring the behavior of National Police members.<sup>7</sup> Research specifically related to the police code of ethics was also conducted by Darmadi and Yustina (2024) who focused on the factors that influence the enforcement of the code of ethics for members of the Indonesian National Police.<sup>8</sup> Based on previous research, there has been no specific research that discusses legal culture in relation to violations of the code of ethics committed by members of the Indonesian National Police. This emphasizes that this research with a focus on the aspect of legal culture in relation to violations of the code of ethics committed by members of the Indonesian National Police at the East Java Regional Police is an original research because it is different from the three previous studies.

## RESEARCH METHODS

This research is empirical legal research or also known as non-doctrinal legal research. It is called "non-doctrinal" because this research does not discuss legal norms as internal norms analyzed in an internal legal system, but legal norms are seen in relation to their validity in society.<sup>9</sup> Empirical legal research is also known as legal-sociological research because it actualizes the validity of law in the field or in society.<sup>10</sup>

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<sup>6</sup> Dani Hayqal, Chryshnanda Dwilaksana, and Chairul Muriman Setyabudi, "Enforcing the Professional and Police Codes of Ethics to Address Violations Committed by Police Officers," *International Journal of Social Science Research and Review* 6, no. 5 (2023): 516-524, <https://ijssrr.com/journal/article/view/1329>.

<sup>7</sup> Shabrina Azzahrah et al., "Ethics in Law Enforcement: Analyzing the Police Professional Code of Ethics," *Journal of Legal and Cultural Analytics* 3, no. 1 (2024): 41-56.

<sup>8</sup> Nanang Sri Darmadi and Isna Putri Yustina, "Tinjauan Yuridis Kode Etik Kepolisian Republik Indonesia Dalam Penegakan Hukum Di Indonesia," *Jurnal Ilmiah Sultan Agung* 3, no. 3 (2024): 298-309.

<sup>9</sup> Prasetijo Rijadi Jonaedi Efendi, *Metode Penelitian Hukum Normatif Dan Empiris* (Jakarta: Kencana, 2022).

<sup>10</sup> Cynthia Hadita Eka N.A.M. Sihombing, *Penelitian Hukum*, 1st ed. (Malang: Setara Press, 2022).

As an empirical legal research, this research prioritizes primary and secondary data.<sup>11</sup> Primary data in this study were conducted through in-depth interviews with members of the East Java Regional Police who in this study were disguised with the code Q, so that it applies to several parties interviewed with codes Q1, Q2, and so on to maintain the identity of the research sources. Secondary data used in this study include books, journal articles, and laws and regulations, especially the Police Law. Data analysis was carried out by referring to the data analysis method proposed by Miles, Huberman and Saldana which includes the stages of condensation, presentation, and verification or drawing conclusions.<sup>12</sup>

## ANALYSIS AND DISCUSSION

### A. Legal Culture of Police Code of Ethics Violations at East Java Regional

Legal culture is truly an integral part of the legal system. As stated by Lawrence M. Friedman, legal culture is part of the three components of the legal system, which include substance, culture, and legal structure.<sup>13</sup> These three aspects must run in parallel so that a legal system can be implemented optimally in society.<sup>14</sup> The legal substance in this context includes a set of rules or norms that are binding and must be implemented by everyone. The legal structure in this context is the legal apparatus or also known as the term "legal bureaucracy" which in essence seeks to implement the legal substance optimally and maximally. Legal culture is related to the collective awareness of society to understand and realize the importance of implementing certain legal behaviors so that goals in society can be achieved.<sup>15</sup>

Based on the three aspects of the legal system as emphasized by Lawrence M. Friedman above, legal culture occupies a special position. This is because legal culture can be likened to "energy" that makes the substance and structure of law able to run the legal system optimally.<sup>16</sup> The importance of the position of legal culture in a legal system is also acknowledged by Achmad Ali, who even places legal culture as the

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<sup>11</sup> Sulistyowati Irianto, "Praktik Penelitian Hukum: Perspektif Sosiolegal," in *Metode Penelitian Hukum: Konstelasi & Refleksi* (Jakarta: Yayasan Pustaka Obor Indonesia, 2013), 1-38.

<sup>12</sup> Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D," *Bandung: CV. Alfabeta* (2019).

<sup>13</sup> Lawrence M. Friedman, *The Legal System: A Social Science Perspective* (New York: Russel Sage Foundation, 1975).

<sup>14</sup> Supriyadi Supriyadi and Forbis Ahamed, "The Legal Culture in The Distribution of Heritage Property Among The Muslim Community in Karas Kepoh Village, Pancur District, Rembang, Central Java," *Al-'Adalah* 18, no. 1 (2021): 77-96.

<sup>15</sup> Syamsudin, *Konstruksi Baru Budaya Hukum Hakim Dalam Perspektif Hukum Progresif*, 2nd ed. (Jakarta: Kencana Prenada Media Group, 2015).

<sup>16</sup> Nurul Fibrianti et al., "Legal Culture and Legal Consciousness of Consumers: The Influence on Regulation and Enforcement of Consumer Protection Laws," *Journal of Indonesian Legal Studies* 8, no. 2 (2023): 1267-1310.

"heart" of the legal system.<sup>17</sup> As a legal system, legal culture must be an important focus in the implementation of law in addition to the substantive aspects of law in the form of laws and regulations, as well as legal structures in the form of law enforcement officers.

Legal culture is also theoretically known in two aspects, namely internal and external legal culture.<sup>18</sup> Internal legal culture is generally understood as a set of customs and beliefs that apply to a particular community.<sup>19</sup> In other contexts, internal legal culture is also commonly identified with the legal culture of law enforcement officers. External legal culture has a broader scope compared to internal legal culture. External legal culture includes values, habits, beliefs, and spirits that are embedded and ingrained in every society so that they have a positive attitude to always obey the law.<sup>20</sup> In an external legal culture, every member of society is obliged to obey the law not because the law contains sanctions or certain special treatment, but because the law contains goodness.<sup>21</sup> This is in line with Satjipto Rahardjo's view that in any case, the legal culture of society always begins with society's views and understanding of universal values and morality.<sup>22</sup>

Regarding the concept of legal culture above, then related to the violation of the police code of ethics in the East Java Regional Police, the legal culture in question is the internal legal culture or in this context is the legal culture of Polri members. This is because it is related to the violation of the police code of ethics, so the legal culture in this case is the legal culture that is recognized and lives within the Polri institution, especially in the East Java Regional Police. The Polri legal culture in general that applies in the Polri institution, one of which is the corps culture. This corps culture and spirit are often identified with a personal and interpersonal closeness of all Polri members both in psychological, sociological aspects, and various other aspects that play an important role in shaping the identity, attitude, and behavior of Polri members.<sup>23</sup> This esprit de corps applies generally within the Polri institution and empha-

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<sup>17</sup> Achmad Ali, *Menguak Teori Hukum & Teori Peradilan Termasuk Interpretasi Undang-Undang (Legisprudence) Volume 1 Pemahaman Awal*, 7th ed. (Jakarta: Kencana, 2017).

<sup>18</sup> Dicky Eko Prasetyo, et.al. "Policy Evaluation of the Imposition of Restrictions on Emergency Community Activities (PPKM) in East Java," in *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, 2021, 871-878.

<sup>19</sup> Derita Prapti Rahayu et al., "Law Enforcement in the Context of Legal Culture in Society," *Law Reform* 16, no. 2 (2020): 276-289, <https://ejournal.undip.ac.id/index.php/lawreform/article/view/33780>.

<sup>20</sup> Zafar Ergashev, "Democratic Legal Culture: How Strong Are Values?," *Journal of Law and Legal Reform* 2, no. 4 (2021): 625.

<sup>21</sup> Sergey Borisovich Zinkovsky, "Socio-Anthropological Approach to the Study of Legal Cultures: Evolutionism and Functionalism," *SHS Web of Conferences* 118, no. 1 (2021): 02017.

<sup>22</sup> Satjipto Rahardjo, *Ilmu Hukum*, 7th ed. (Bandung, 2012), Citra Aditya Bakti.

<sup>23</sup> Agus Ignatius Kristijanto Gading Alif Utomo, Susana Prapunoto, "Peranan Kepemimpinan Transformasional, Budaya Organisasi, Sikap Esprit De Corps Pada Anggota Gegana Brimob Polda Jateng," *Analitika* 13, no. 1 (2021): 1-11.



sizes that all Polri personnel in Indonesia are "like one body and soul" so they must always maintain unity, synergy, and optimal cooperation in carrying out their duties. The Polri legal culture, especially that related to violations of the police code of ethics in the East Java Regional Police, is then related to the "command culture" within the Polri internal scope. This command culture can be briefly understood as a form of commitment from every Polri member to always obey or follow orders and directions from the leadership. Within the East Java Regional Police, this command culture is often known as the term "command culture" "siap ndan!"

"Siap Ndan!" is a word that is often uttered by members of the Indonesian National Police in the East Java Regional Police, especially when someone with a lower rank receives direction or orders from someone with a higher rank. Sociologically, the word "siap ndan!" as part of and legal behavior within the scope of the East Java Regional Police is a symbol of the obedience of subordinate groups to the superordinate in the hierarchical organizational structure. The word means obedience, while also reflecting the internalization of values that prioritize obedience to superiors. This is done because obedience to the law by Polri members is also manifested in obedience to leaders. In this context, Polri members within the scope of the East Java Regional Police have a positivistic legal view as stated by John Austin who identifies law as an order from a superior party to an inferior party.

Regarding the legal culture aspect within the East Java Regional Police, word "siap ndan!" is a word that often appears and has become one of the "manners" that have developed within the East Java Regional Police, especially when there are directions or orders from superiors to subordinates. Legal Culture "siap ndan!" This is also one of the applications of the sentence "I ask for permission, commander" when a subordinate wants to interrupt or convey something to his superior. This is actually as stated by Q1 as one of the sources who is a member of the Indonesian National Police at the East Java Regional Police who stated that, "we carry out the orders of the leader according to the orders, we must not deviate from the orders. Members cannot take actions outside the orders and official duties of their superiors." Q1's view is in line with Q2 who is also a source who is a member of the Indonesian National Police at the East Java Regional Police who stated that the meaning "siap ndan!" is the lack of courage of the subordinate group towards the superordinate. Q2 said: "in the police environment, we don't dare to go against the orders of our leaders, even though there are times when we rebel in our hearts, but what we say remains the same" siap ndan." This view is also reinforced by Q3 who a member of the Police at the East Java Regional Police with the meaning is also that the words "ready sir!" as a form of member obedience in carrying out duties. An excerpt from Q3's statement is as follows: "as police we must carry out the orders of our leaders. We as police must submit and obey the regulations. Whether the task is difficult or not, we as police must carry it out."

Based on the statements of the sources Q1, Q2, and Q3 above, it can actually be concluded that the command culture or “siap ndan!” in the scope of the East Java Regional Police is a non-negotiable price and must be followed by all members of the Police. Related to the command culture or “siap ndan!” related to violations of the code of ethics within the East Java Regional Police, it becomes a problem in itself when a subordinate finds out that there is a superior who has violated the code of ethics. This is as expressed by Q4 who is one of the sources and a member of the Police at the East Java Regional Police that, “the loyalty of members to their leaders (superiors) is also sometimes a problem for members. Because if the leader (superior) violates or ignores the code of ethics, then this also becomes a motivation for subordinates that violating the code of ethics is commonplace so that violations of the code of ethics by superiors make subordinates think that violating the code of ethics is common and usual. This view is also reinforced by Q5 where in his experience he has violated the code of ethics and been subject to ethical sanctions by his superiors. Q5 also stated that, “It should not only be a subordinate like me who violates the code of ethics and then gets sanctioned. I have seen several superiors who violate the code of ethics not being subject to certain actions even though some have also received reprimands. When I was given an ethical sanction, I also argued that it was not only me who should receive the (ethical) sanction, but also my superior, whom I saw often violating (the code of ethics).”

Based on the results of the interviews with Q4 and Q5 above, it can be seen that the command culture or “siap ndan!” This actually also has an impact on subordinates' compliance with the police code of ethics. If superiors often obey the code of ethics, this will make subordinates reluctant to follow suit and violate the code of ethics. However, if the opposite happens, that superiors tend not to obey the code of ethics, then subordinates also feel indifferent and tend to violate the code of ethics as well. Referring to the theory of legal compliance as expressed by H.C. Kelman as quoted by Soerjono Soekanto, legal compliance is divided into three types, namely: compliance, identification, and internalization.<sup>24</sup> *Compliance is a form of legal obedience because of fear of threats or because of certain sanctions. Identification is a form of legal obedience because it is to guarantee relations or maintain the good name of an individual or a group of certain institutions. Internalization is a form of ideal legal obedience where an individual is afraid of breaking the law because breaking the law is a bad act and will harm oneself.*<sup>25</sup> Referring to the interviews with Q1, Q2, Q3, Q4 and Q5, above, it can be concluded that the legal compliance of Polri members within the East Java Regional Police is still limited to the aspect

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<sup>24</sup> Eko Wahyudi Anajeng Esri Edhi Mahanani, Zuhda Mila Fitriana, Teddy Prima Anggriawan, “Kausalitas Kesadaran Dan Budaya Hukum Dalam Membentuk Kepatuhan Hukum Kebijakan Penanggulangan Covid-19 Anajeng,” *Widya Pranata Hukum : Jurnal Kajian dan Penelitian Hukum* 3, no. 2 (2021): 68, <http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>.

<sup>25</sup> Soerjono Soekanto, *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum* (Jakarta: Rajawali Press, 2014).

of compliance or fear of breaking the law due to fear of sanctions and superiors. This results in if a superior violates the code of ethics, then subordinates often follow suit or assume that violating the code of ethics is commonplace and the evidence is that it is often the superiors who violate it.

Based on the description above, it can be concluded that the legal culture of police code of ethics violations in the East Java Regional Police is related to the legal culture of command or the legal culture of "ready ndan!" which has been internalized by every member of the Police in the East Java Regional Police. This shows that the legal culture of "ready ndan!" only makes lower-ranking Polri members tend to follow the behavior of higher-ranking Polri members. If a higher-ranking Polri member obeys the code of ethics, then this is also followed by lower-ranking Polri members and vice versa if a higher-ranking Polri member does not obey the code of ethics, then this is also imitated and carried out by lower-ranking Polri members. This shows that the obedience to the code of ethics of Polri members in the East Java Regional Police is still compliant and based on the example of their superiors.

## **B. Factors Influencing Violations of the Police Code of Ethics at the East Java Regional Police**

The code of ethics itself from the perspective of legal science is still debated in several circles or experts. Jimly Asshiddiqie places ethical norms differently from legal norms as well as enforcement efforts that are carried out separately.<sup>26</sup> Jimly Asshiddiqie also introduced the term "rule of ethics" as a term that should go hand in hand with the idea of "rule of law".<sup>27</sup> Jimly Asshiddiqie's view implies that ethical norms are separate and different from legal norms even though the relationship between ethical norms and legal norms is close and complementary. Another view was put forward by E. Fernando M. Manullang who places the code of ethics as part of positive law.<sup>28</sup> E. Fernando M. Manullang is of the view that in essence ethical norms are higher than legal norms if ethical norms are understood as moral norms. When ethical norms have been realized in a code of ethics, especially if the form and formulation of the code of ethics can be called "resembling positive law", then in this context the code of ethics can be said to be part of positive law.<sup>29</sup>

Regardless of the difference whether the code of ethics is a separate ethical norm or is an inherent norm or part of the legal norm in the context of the police code of ethics, the most important thing is how to ensure that the police code of ethics is followed

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<sup>26</sup> Jimly Asshiddiqie, *Peradilan Etik Dan Etika Konstitusi*, Revisi. (Jakarta: Sinar Grafika, 2017).

<sup>27</sup> Jimly Asshiddiqie, "Memperkenalkan Peradilan Etika," *Jurnal Konstitusi dan Demokrasi* 1, no. 1 (2021): 1-7.

<sup>28</sup> E. Fernando M. Manullang, "Peradilan Etika Pemilu: Really? Seriously?," 2022, <https://law.ui.ac.id/peradilan-etika-pemilu-really-seriously-oleh-dr-e-fernando-m-manullang/>.

<sup>29</sup> Ibid.



and implemented by members of the Indonesian National Police. As previously explained, one of the phenomena of violations of the code of ethics that occurred in the East Java Regional Police was due to the lack of exemplary behavior from superiors, so that this also made members of the Indonesian National Police who were lower in rank underestimate and consider violations of the code of ethics to be commonplace. In addition, violations of the code of ethics in the East Java Regional Police were also related to the leadership style of superiors, which was one of the things that made members of the Indonesian National Police who were lower in rank commit violations of the code of ethics.

Leadership style in an institution plays a crucial role in determining the achievement of performance and organizational climate. Basically, leadership is not only needed to achieve organizational goals, more than that, a leader is responsible for ensuring that the process of achieving goals is carried out ethically according to applicable normative rules.<sup>30</sup> Leaders make a significant contribution to followers' behavior and self-efficacy through the feedback they provide. In particular, the style a leader adopts has a significant impact on followers' behavior and their perceptions of themselves, including their self-efficacy.<sup>31</sup> In relation to this research, in the East Java Regional Police itself, there are actually three leadership styles, namely: a) dictatorial leadership; b) biased leadership; c) commander-in-chief leadership.

Dictatorial leadership style is a leadership style that prioritizes the obedience and loyalty of subordinates to superiors. In this context, subordinates must always obey the orders and directions of superiors. A biased leadership style is a leadership style in which superiors tend not to respond to a problem wisely, but often prioritize perception so that a problem is sometimes decided unilaterally or based on the perception and views of certain parties only while the views of other parties are not accommodated. The next leadership style is the Pangkodamar leadership style. The term Pangkodamar is an acronym for Panglima Komando dari da-dalam kamar. The acronym has become a term that is often used by police officers to express cynical feelings towards leaders who can only give orders from behind a desk in the room without knowing the conditions in the field.

In relation to the practice of violating the police code of ethics at the East Java Regional Police, the three leadership styles have an influence on violations of the code of ethics. As the experiences of Q1 and Q3 from the results of their interviews stated that they had committed violations of the code of ethics because of pressure from their superiors to achieve certain targets. In relation to the biased leadership style, Q5 from the

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<sup>30</sup> Wenbin Liu and Bernard Gumah, "Leadership Style and Self-Efficacy: The Influences of Feedback," *Journal of Psychology in Africa* 30, no. 4 (August 2020): 289-294.

<sup>31</sup> Sina Fackler and Lars-Erik Malmberg, "Teachers' Self-Efficacy in 14 OECD Countries: Teacher, Student Group, School and Leadership Effects," *Teaching and Teacher Education* 56 (2016): 185-195.

results of his interview also stated that he had committed violations of the code of ethics because he was disappointed with his superiors who did not understand the problem and ignored his views. Because his views were not accommodated, Q5 committed violations of the code of ethics as a form of "resistance" and protest the decisions of the leadership that were considered inappropriate. What Q5 did from a sociological perspective is relevant to James C. Scott's view regarding the hidden transcript which is related to the efforts of parties who are in a "weaker" position to resist or protest parties who are considered "superior" with various things including violating the agreed rules.<sup>32</sup> Related to the leadership style of the commander of the military command is also one of the important aspects related to the violation of the police code of ethics in the East Java Regional Police as experienced by Q2 and Q4 who based on the results of the interview had committed a violation of the code of ethics because they violated the orders of their superiors. Q2 and Q4 felt that they understood the field conditions better than their superiors so that the violation of the police code of ethics was chosen by Q2 and Q4 to fight for their views which were considered more appropriate or appropriate in handling a particular problem.

Based on the description above, it can be concluded that the factors influencing the violation of the police code of ethics in the East Java Regional Police are influenced by the role model of superiors and the leadership style carried out by superiors to subordinates. The leadership style of dictators, bias, and commanders are important factors in the violation of the police code of ethics by members of the Police in the East Java Regional Police.

## CONCLUSION

The legal culture of police code of ethics violations at the East Java Regional Police is related to the command legal culture or the legal culture "siap ndan!" which has been internalized for every Polri member in the East Java Regional Police. Polri members with lower ranks tend to follow the behavior of Polri members with higher ranks. If Polri members with higher ranks obey the code of ethics, then this is also followed by Polri members with lower ranks and vice versa if Polri members with higher ranks do not obey the code of ethics, then this is also imitated and carried out by Polri members with lower ranks. This shows that the obedience to the code of ethics of Polri members in the East Java Regional Police is still compliant and based on the example of superiors.

Factors that influence violations of the police code of ethics at the East Java Regional Police are influenced by the role model of superiors and the leadership style carried out by superiors to subordinates. Dictatorial, biased, and commander-in-chief leader-

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<sup>32</sup> Steven Lukes, "Power and Domination," *Journal of Political Power* 14, no. 1 (January 2021): 97–108.

ship styles are important factors in violations of the police code of ethics by Polri members at the East Java Regional Police. The recommendation offered in this study is that role models from superiors are needed to ensure that members can also obey the police code of ethics so that a culture of law and code of ethics can be realized for Polri members. In addition, cultivating a responsive and accommodating leadership style is also needed so that superiors can be wiser in giving directions or orders that are easy to understand and can be implemented by subordinates so that they can minimize the potential for violations of the code of ethics.

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